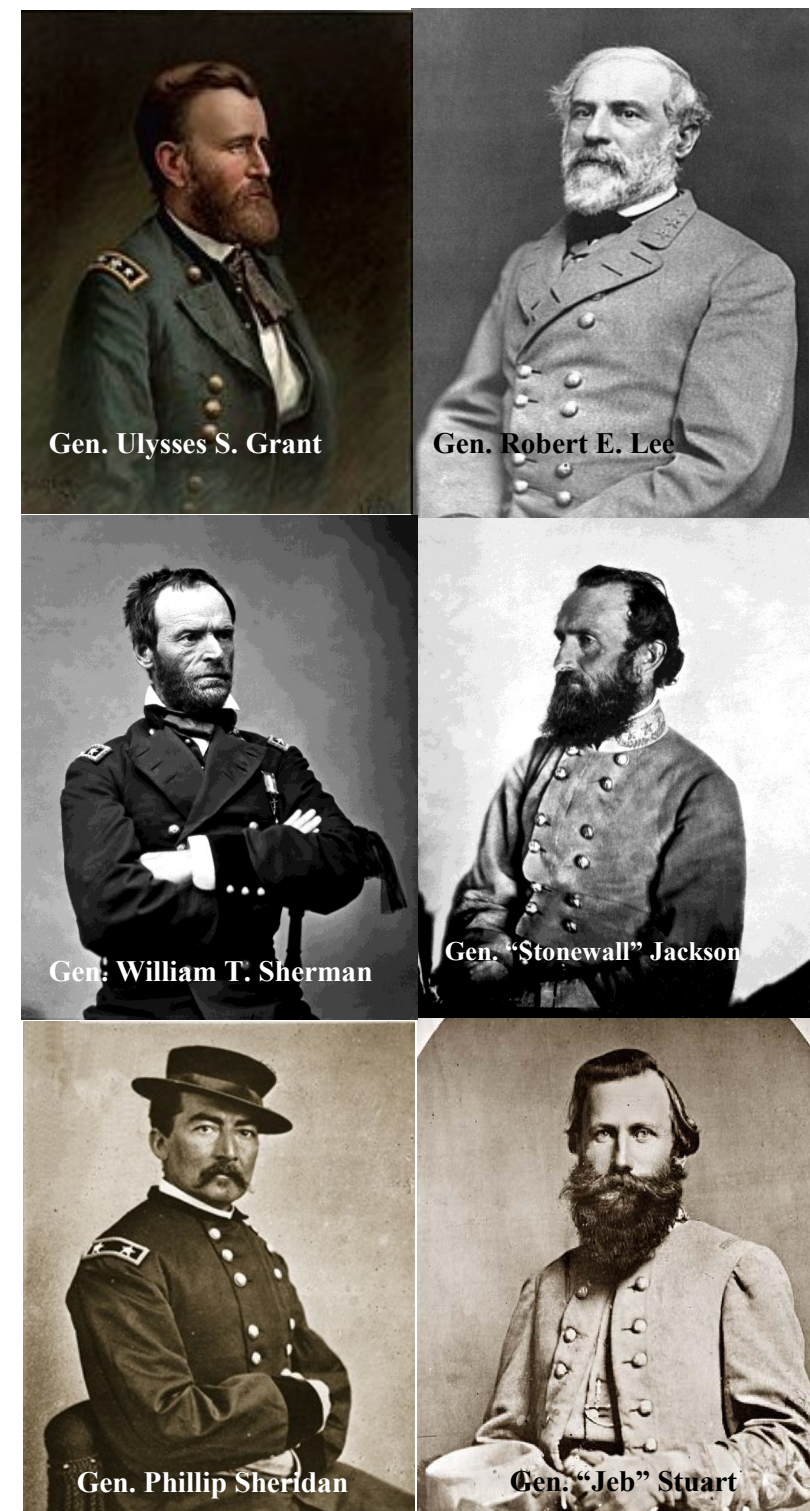


**Department of  
Veterans Affairs**



# Memorial Day 2011

## Tomah VA Medical Center

May 27, 2011





Lady Liberty

*Guests,  
hospitalized  
Veterans,  
volunteers  
and staff are  
invited to an  
ice cream  
social  
following the  
program.*

James Therese  
Public Affairs Officer  
Tomah VAMC  
608-372-7759

Produced by the Facilities  
of the Tomah VA Media  
Center.



# Tomah VAMC Memorial Day Program

## PRE-CEREMONY MUSIC

Tomah High School Band

## INTRODUCTION

Master of Ceremonies  
David Vuong  
Graduate Assistant

## INVOCATION

Chaplain Ivan Torres

## PRESENTATION OF COLORS

Juneau County Veterans

## PLEDGE OF ALLEGIANCE

Assembly

## National Anthem

Tomah High School Band

## WELCOME

Jerald D. Molnar  
Medical Center Director

## Battle Hymn of the Republic

Tomah High School Band

## Keynote Speaker

Jarrold Roll

## Pow Wow

Ho Chunk Nation

## Dixie

Tomah High School Band

## TRIBUTE TO THE FALLEN

Deb Thiel  
Cindy Graham  
Jean Villhauer

## BENEDICTION

Chaplain Ivan Torres

## RETIRING OF COLOR

County Veterans

## Taps

Tomah High School Band

## POST-CEREMONY MUSIC

Tomah High School Band

## Ice Cream Social

In front of Bldg. 400

# Tomah High School Band



Led by Band Director Christopher Tubbs

# Reading of the Fallen

During the month of May, the nation shines the spotlight on our brave military men and women. The Tomah VA Medical Center honors, remembers, recognizes, and appreciates all military personnel who have served throughout history. As the nation honors our military a Memorial Day Ceremony will be held where the names of those who have been killed serving in the current conflicts will be read out loud, with a bell ringing after each name.



**“Another casualty would be not remembering the names of the fallen”**

Sincerely,

Jerald D. Molnar, Medical Center Director



## "Memorial Day Origins"

The location of the first observance of Memorial Day is in dispute. Some claim the custom of honoring war dead began in Boalsburg, Pennsylvania. Others claim the custom was originated by some Southern women who placed flowers on the graves of both Union and Confederate soldiers after the Civil War. According to one writer, the first Memorial Day service took place on May 30, 1866, on Belle Isle, a burial ground for Union soldiers in the St. James River, at Richmond, Virginia. The school superintendent and the mayor planned the program of hymns and speeches and had the burial ground decorated with flowers.

In 1865, Henry C. Welles, a druggist in the village of Waterloo, NY, mentioned at a social gathering that honor should be shown to the patriotic dead of the Civil

War by decorating their graves.

In the Spring of 1866, he again mentioned this subject to General John B. Murray, Seneca County Clerk. General Murray embraced the idea and a committee was formulated to plan a day devoted to honoring the dead. In May of 1866, just in time for the Centennial, Waterloo was recognized as the "Birthplace of Memorial Day" by the United States Government. This recognition was long in coming and involved hours of painstaking research to prove the claim. While other communities may claim earlier observances of honoring the Civil War dead, none can claim to have been so well planned and complete, nor can they claim the continuity of observances that Waterloo can who had honored soldiers who had died in the Civil War.

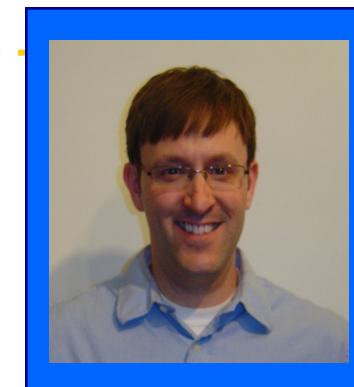
The Centennial Celebration that year brought dignitaries from government, military, veteran's organizations and descendants of the original founders of Memorial Day. A once luxurious home on Waterloo's Main Street, built in 1850, was purchased from the county and restored. Now the Memorial Day Museum, it houses artifacts of the first Memorial Day and the Civil War era. Memorial Day is commemorated each year in Waterloo. The parade, speeches, and solemn observances keep the meaning of Memorial Day as it was originally intended to be.

Begun as a ritual of remembrance and reconciliation after the Civil War, by the early 20th century, Memorial Day was an occasion for more general expressions of memory, as ordinary people visited the graves of their deceased relatives.



## Keynote Speaker

Jarrold graduated with a BA in History from UW Madison and received his Master's Degree from the Cooperstown Graduate Program in History Museum Studies in Cooperstown, NY. After working as a curator in Maine for two years, in July 2002 he moved back to his home state of WI to accept the position of Director of the Monroe County Local History Room & Museum in Sparta.



**Jarrold M. Roll**

Director - County Historian  
Monroe County Local History  
Room & Museum

### "Collectors Corner":

Do you collect anything? The Monroe County Museum provides a special space for Monroe County residents to display their collections. Examples of past temporary displays have included Carnival Glass, Antique Clocks, Boy Scout memorabilia, vintage Gasoline Alley merchandise, and Harley Davidson memorabilia. If you live in Monroe County and collect something of historical or cultural interest, please contact the Local History Room to discuss temporarily display your collection for others to enjoy.

### Collections

It is MCLHR's purpose to tell the story of Monroe County and its people, as experienced yesterday and today. MCLHR is dedicated to documenting Monroe County life in all periods through collecting artifacts, documents, photographs, and genealogical resources.

Have you ever thought that grandmother's quilt belongs in a museum? Maybe it does. Have you ever wished that more people might enjoy the treasured heirloom handed down to you? Do you want piece of mind knowing that someone will care for and enjoy your ancestor's Civil War uniform for generations to come? History was not meant to be buried in a basement or hidden in an attic. The past should be shared, not hoarded away.

The historical treasures housed at the Monroe County Local History Room were gifts donated by people like you.







**HO-CHUNK NATION**  
PEOPLE OF THE BIG VOICE

## Pow Wow

Pow Wow time is the Native American people's way of meeting together, to join in dancing, singing, visiting, renewing old friendships and make new ones.

This is a time to renew thought of the old ways and to preserve a rich heritage.

There are several different stories of how the Pow Wow was started. Some believe that the war dance societies of the Ponca and other Southern Plains tribes were the origin of the Pow Wow.

Another belief is that when the Native Americans were forced onto reservations the government also forced them to have dances for the public to come and see. Before each dance they were lead through the town in a parade, which is the beginning of the Grand Entry.

Pow Wow singers are very important figures in the Native American culture. Without them there would be no dancing. The songs are of many varieties, from religious to war to social. As various tribes gathered together, they would share their songs, often changing the songs so singers of different tribes could join. With these changes came the use of "vocables" to replace the words of the old songs. Thus, some songs today are sung in vocables with no words. Yet they still hold special meaning to those who know the song. Many songs are still sung in native tongue either newly composed or revivals



of old songs. These songs are reminders to the Indian people of their old ways and rich heritage. Dancers have always been a very important part of the life of the American Indian. Most dancers seen at Pow Wows today are social dances which might have had different meanings in earlier days.

Although dance styles and content have changed, their meaning and importance has not. The outfits worn by the dancers, like the styles of clothing today evolve over time, it is not a stagnant culture, but a vibrant and changing way of life.

Pow Wow are organized by committees that work for weeks before the event. At the Pow Wow, the MC runs the events. The MC works with the Arena Director to keep the Pow Wow organized and running smoothly. These two individuals along with the

committee work hard to bring the people together to dance and fellowship together in the circle.

The Pow Wow begins by the Grand Entry. This is the entry of all the people entering the arena. This originally was a parade through the town the Pow Wow was in. Even today in some Pow Wows, these parades are still held. During the Grand Entry, everyone is asked to stand as the flags are brought into the arena. The flags carried generally include the US flag, tribal flags, POW flag, and eagle staffs of various tribes present.

## Pow Wow

These are usually carried by veterans. Native Americans hold the United States flag in an honored position despite the horrible treatment received from this country. The flag has a dual meaning. First it is a way to remember all of the ancestors that fought against this country. It is also the symbol of the United States which Native Americans are now a part. The flag here also reminds people of those people who have fought for this country.



Following the veterans are other important guests of the Pow Wow including tribal chiefs, Princesses, elders, and Pow Wow organizers. Next in line are the men dancers. The men are followed by the women dancers. Once everyone is in the arena, the song ends and a song is sung to honor the flag and the veterans. After a prayer, the dancing resumes, usually with a few Round Dances. After the Round Dances, intertribal dancing songs are sung and everyone dances to the beat of the drum.



The Ho Chunk People have remained and continue to remain one of the strongest indigenous Nations in the United States. This is because the Elders of the Nation are honored and their teachings have upheld throughout history.

Ho Chunk Elders say that history begins with the creation of all things on earth. They say that Ho Chunk means "People of the Big Voice," or "People of the Sacred Language." Ho Chunks have always occupied lands in Wisconsin, Iowa, Illinois, Nebraska, South Dakota and Minnesota. They have hunted, fished, and gathered plants to provide their food source. The land was sacred because through it the Creator provided all their needs: Food, Clothing, Lodging and the means for their culture to thrive in its existence.

The Ho Chunk people respected the land and took care to harvest from the land only what they needed and never with greed. They were a benevolent people. The people numbered in the thousands. The Clan Chiefs watched over their people and performed their clan duties with reverence and diligence, teaching their offspring to do the same.

Every member of the Nation has his or her place within the clan system and within the Nation. There was never any identity crisis in the old days, because children were reared in a very strict society with rigid guidelines and duties to perform on a daily basis. The People were rich with culture and pride to perform their duties well.